



HISTORY OF ANTHROPOLOGY

NEWSLETTER

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PROSPECTS AND PROBLEMS: VIII

Although our readership has been drawn from both history and anthropology, the research impulse that has until now sustained HAN has been predominantly from the former field. But in recent months there have been a number of signs that the history of anthropology may be entering a new phase in which anthropologists will play a more active role in primary research. Quite apart from the recent spate of general histories of anthropological ideas by senior anthropologists, a number of younger scholars and doctoral candidates are planning to undertake research of an historical character. Although these initiatives are not yet represented in our research in progress reports, the editorial secretary has become aware of about two dozen projects in the last several months.

While the creeping imperialism of historical scholarship is perhaps sufficient explanation for the entrance of younger historians into the history of anthropology, the current interest of anthropologists is a more complex phenomenon. It seems likely that it reflects a phase in the history of the discipline--a turning inward as the traditional external field of anthropological research becomes increasingly inhospitable and certain assumptions that have underwritten a century of ethnographic fieldwork are increasingly called into question. How much "booming" our relatively small territory can fruitfully absorb is perhaps a moot point; but it seems clear that the need for HAN as a medium of communication among interested scholars, whether historians or anthropologists, will be greater than ever in the near future.

We hope to rise to the occasion, and have plans for various improvements, including a revision of our format starting with the next number. But it is clear that any changes will require more money than our present very low subscription rate provides. Newsletters of comparable quality usually cost at least \$5.00 a year for individual subscriptions. Over the long run, an improved format and the removal of current hidden subsidies (in the form of unpaid labor at every stage of the production process) may force us to approximate the prevailing rates. For the present, however, we prefer simply to raise our rates by \$1.00 in each subscription category. The prices listed in the present number reflect this increase. Renewals at this rate will be accepted for one year only.

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SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. NEWS OF THE BANCROFT LIBRARY

J. R. K. Kantor, the University Archivist of the University of California, Berkeley, has informed Tim Thoresen that the Bancroft Library has recently received 16 additional boxes of materials relating to the history of the Berkeley anthropology department. The new accession consists of six cartons of miscellaneous correspondence (1945-1956), two cartons of correspondence with the University administration, one half carton of material relating to Robert Lowie, and one carton of files labelled Museum Accounts-Historical (1915-1939). The Assistant Archivist, Ms. Marie Thornton, has been in charge of interfiling the new material with the existing collection of departmental correspondence covering the period 1900-1956. (Cf. Thoresen, HAN I:1)

II. NEWS OF THE REGENSTEIN LIBRARY: FREDERICK STARR PAPERS

The papers of Frederick Starr (1858-1933), who taught anthropology at the University from the time of its opening until his retirement in 1923, are now available in the Special Collections department of the Regenstein Library, University of Chicago. Consisting of 48 boxes and 23 scrapbooks, they contain materials relating to all phases of Starr's career and all aspects of his activity. There are two boxes of family correspondence (1895-1932) and four boxes of general correspondence (1868-1932), which include letters from Franz Boas, Frank Hamilton Cushing, W. E. B. Dubois, Alice Fletcher, E. S. Hartland, Otis Mason, W. J. McGee, and many others. Three boxes of diaries offer brief notations of Starr's daily activities from 1878 to 1923. There are 18 boxes of field notes and diaries covering all phases of his travels and fieldwork in Africa (Congo: 1905-06; Liberia: 1912), Japan (1904, 1909-10, 1917, 1923, 1932, 1933), Korea (1911, 1913, 1915-16), the Philippines (1908), Mexico (14 trips between 1894 and 1928) and Central America (1916). In addition to eight boxes of index cards and seven boxes of photographs relating to his researches, there are also notes for Starr's lectures in all phases of anthropology. In October, 1976, a Guide to the Frederick Starr Papers (29 pp.) was prepared by John M. Cash. Additional materials relating to Starr's position at the University are contained in the Presidential Papers and the William Rainey Harper Papers. (For other materials relating to anthropology at Chicago, cf. Leslie, HAN II:2)

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

THE AIMS OF BOASIAN ETHNOGRAPHY: CREATING THE MATERIALS
FOR TRADITIONAL HUMANISTIC SCHOLARSHIP

Despite numerous discussions of his fieldwork (cf. citations in Stocking 1974:83), the aims of Franz Boas' ethnography have yet to be placed in adequate historical context. Modern anthropologists enculturated in the ideals of "participant observation" understandably have difficulty appreciating an ethnographic strategy which saw native ceremonials as interruptions of serious research--a theme which recurs frequently in Boas' early field diaries (Rohner 1969). Because Boas had little to say about fieldwork method in print, and his explicit methodological training focussed on linguistics, physical anthropology, and the critical discussion of contemporary anthropological theory, the rationale underlying his fieldwork enterprise has had to be inferred. The most systematic such discussion has emphasized his "natural history" (as opposed to social philosophy) orientation (Smith 1959). What has not been properly appreciated, however, is its connection to 19th century traditions of humanistic scholarship in the historical and philological study of antique civilizations generally. Evident in a letter that Boas wrote to William Holmes on the documentary function of the text (cf. Stocking 1974:122), this connection is suggested also in the recent doctoral dissertation of Curtis Hinsley on the history of Washington anthropology (Hinsley 1976).

The climactic episode in Hinsley's dissertation is his analysis of testimony taken in 1903 by a committee of the Smithsonian Institution, which, in the aftermath of the death of Major J. W. Powell, was appointed to investigate the conduct of the Bureau of American Ethnology. In the course of the investigation, questions were raised about the actual "ownership" and appropriate physical location of data collected by fieldworkers whose research had been jointly sponsored by the Bureau and the American Museum--and whose materials were, at various stages of their analysis, often in Boas' hands in New York. In the course of responding to these issues, Boas offered, almost incidentally, a succinct statement of what in his view the anthropologist went out into the field to collect:

[I have instructed my students] to collect certain things and to collect with everything they get information in the native language and to obtain grammatical information that is necessary to explain their texts. Consequently the results of their journeys are the following: they get specimens; they get explanations of the specimens; they get connected texts that partly refer to the specimens and partly simply to abstract things concerning the people; and they get grammatical information. The line of division is clear; the grammatical material and the texts to to the Bureau, and the specimens go to the New York Museum. (quoted in Hinsley 1976:495 and in Hinsley & Holm 1976:314)

Although this tells more about the formal than the substantive characteristics of Boas' desired ethnographic data, the formal aspect is in a sense the critical one--not, however, simply because of the "object" orientation of 19th century anthropology, but because Boasian fieldwork was intended to produce a body of material that had an objective character in the particular sense that it consisted of material and non-material artifacts created by a people themselves. The apparent transformation between three categories sought and four categories returned may be explained in terms of Boas' views on the nature of specimens, as argued in his early debate with Mason (cf. Stocking 1974:61-67). Since outwardly similar objects could have a different meaning, and since the meaning of an object could be understood only in its relation to the overall cultural life of the people, the "explanations" of specimens would in fact cover many "abstract things concerning the people"--in principle, their culture as a whole, as it was expressed in their own consciousness.

The result of anthropological fieldwork carried out in this mode would be a body of material similar to that through which traditional European humanistic scholars studied earlier phases in the cultural history of literate peoples: physical remains of their art and industry; literary materials in which their history and cultural life were described in their own words; and grammatical material derived from the latter--all of them more or less direct expressions of the "genius" of the people, as free as possible from the "alternating sounds" imposed by the cultural categories of an outside observer.

Since in the case of the peoples anthropologists studied all of this material was essentially contemporaneous in time, its use for historical reconstruction was somewhat problematic--and became, in fact, the central issue of early Boasian anthropological theory. But the passage of time has, as Boas surely anticipated, given it something of the historicity which Boas intended. From later theoretical and methodological perspectives one may surely feel the limitations of such an ethnographic enterprise. But in its best manifestations (as in Boas' own "five foot shelf" on the Kwakiutl), it did in fact approach the Boasian goal of constituting the Kwakiutl equivalent of the remains of Sanskrit India--which, as Boas himself suggested, might subsequently be analysed from varying theoretical points of view. With the increasing strength of hermeneutical orientations in anthropology, and the realization that all fieldwork--even that carried on in the participant/observer mode--consists in the interactive constitution of cultural texts, the Boasian corpus may eventually be accorded a greater value than for many years it seemed to deserve. (G.S.)

Hinsley, C., "The Development of a Profession: Anthropology in Washington, D.C., 1946-1903" (Doctoral dissertation, University of Wisconsin, Department of History, 1976).

Hinsley, C. & W. Holm, "A Cannibal in the National Museum: The Early Career of Franz Boas in America," American Anthropologist 78 (1976): 306-316.

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CLIO'S FANCY--DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

I. LIFE ON THE FRINGES OF SCIENCE: THE CASE OF CHARLES C. ABBOTT

Curtis Hinsley
Colgate University

One hundred years ago the number of institutions in this country supporting investigation in any branch of anthropology could have been counted on the fingers of one hand. Consequently the individual with neither independent income nor institutional affiliation faced constant struggle for recognition; a livelihood from the science was hardly to be expected. Even those fortunate enough to establish an institutional contact frequently suffered from feelings of isolation, inferiority, and dependent status. Whatever the sufferings for science of the great institution-builders--Putnam, Powell, Boas--from the outside their positions appeared comfortable and secure.

Charles C. Abbott of Trenton, New Jersey, was one such fringe contributor. Abbott began picking, digging, and buying up Delaware Valley Indian artifacts in the early 1870s, establishing a relationship with Frederic W. Putnam of the Peabody Museum that lasted more than 40 years. Abbott's Primitive Industry (1881), which claimed to establish the case for "paleolithic man" in the Trenton gravels, opened one of the great debates of American archeology. The book did little, however, to change Abbott's professional status, and for years he continued to waver between his love of relic-hunting and his need to provide for his family. Chafing at his existence on the fringes of archeology, Abbott saw Putnam as his only hope and yet the symbol of his own professional limitations:

But what of the future? Mere arrow-head gathering is impotent to suggest a single new thought, and I seem like Othello, to be without an occupation. Surely to go on digging in the gravel will not tell us anything new; altho' of course additional specimens are desirable, and will be procured, whenever I get a chance to dig. . . .

If in the course of your thoughts from day to day, in archaeological matters, any question arises, which you think it possible, I may be able to throw some light upon, by some new style of field work or otherwise, please let me know. I honestly feel, as though my work now was without any definite object. . . . Have pity on me, and send me an idea!

(Abbott to Putnam, Fall, 1878)

Yesterday, it was finally decided that I was to accept a clerkship in the [Trenton] "Saving Fund" here, and I go on duty on Dec. 1st. Thus, therefore, is closed my career in science of all kinds, and it is fit that I should say a few words with the last box [of specimens], as it is possible that there will be no further correspondence between us.

Of course I cannot but feel bitterly the disappointment that such a step was necessary, but so it has proved, and I mean to succumb to fate with as good grace as possible. You cannot realize how great a treat it was to me, living in this brainless town, to visit Cambridge occasionally. To be shut off from doing this, for all time, is of itself hard for me to think of. I have had no hopes however, of late, that I could get on this winter, so it is easier for me. There was yet much in local archaeology that I should like to have done; one point of "mud deposits and argillite arrowheads" I especially desired to work up; but I cannot do this in the miserable hours left after "office hours" . . .

Forced out of the ranks of scientific workers, of course you will all very soon forget me, but I have one request to make. Please do not erase my name from the lists of recipients of your Annual Reports. It will be a pleasure to me to yearly note your progress. Of course, all idea of arranging my own collection is abandoned; and I can only hope that whoever does it, will have some respect to my views as to what that arrangement should be; especially in the three main heads of Palaeolithic, Intermediate, Indian.

Let me heartily thank you, for the many kindnesses of the past years, so full of happiness to me, and to express the hope that your future will prove as brilliant and joyous to you, as mine now bids fair to be monotonous and aimless.

(Abbott to Putnam, Nov. 20, 1881)

Abbott did not, however, leave archeology. In 1889 he became the first curator of archeology of the new University Museum in Philadelphia, but resigned after three stormy years in Philadelphia and moved back to his Trenton farm. As the issue of paleolithic man heated up in the 1890s Abbott, no longer working for the Peabody, became incensed at Putnam's caution in publishing the Trenton discoveries of Abbott and his successor in the field, Ernest Volk. In a series of scathing letters Abbott heaped on Putnam all the professional frustrations of 30 years:

You call my recent letter "interesting." I am glad you found it so. It was more than that, for it stirred you to a sense of duty in the matter of Volk's work here. You otherwise would not have arranged for sending a geologist; but your brief letter, at hand, tells more than you intended. It is often easy to read between the lines. You are afraid to come although one half day at Volk's trenches would teach you more than a year in any museum. Possibly additional knowledge of American Archaeology would be burdensome and necessitate additional lecturing. If so, I can understand your aversion there-to.

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Probably you advocate patience; but I am annoyed, at times, by the tiresome squibs about the "silliness of the suggestion" of paleolithic man. Such rubbish, as you know, finds facile birth in Philadelphian and Washingtonian atmospheres. You know all of this, as well as I do, yet you have the coolness to say nothing will hurry you in making any report. But does it not occasionally enter your mind that something may hurry me? I can just as easily as Volk or yourself--more so, as I command a far more ready pen than either--publish a report of the explorations here in last eight years, and render your report totally unnecessary. I do not throw this suggestion as a threat, but please bear in mind that self-preservation is the first law in nature, and if you continue to refuse to put Volk's work before the public, I will be forced to. . . . Years ago, when I was toiling in the field and building up the collection I gathered, you did not keep so close-mouthed, and I fail to see that there is more reason for it now. . . . Leave to the Angel Gabriel the trumpeting of the truth as to paleolithic man; the facts and the end of the world coming together. Such is your admirable plan . . .

(Abbott to Putnam, May 22, 1899)

(The 1878 and 1881 letters are in the Peabody Museum Papers; the 1899 letter is in the F. W. Putnam Papers. They are printed with the kind permission of the Putnam family and the Harvard University Archives.)

II. SCHOOLCRAFT AND MORGAN ON THE HYPERBOLE OF AZTEC HISTORIANS

Robert E. Bieder

University of Illinois, Chicago

When Lewis Henry Morgan wrote "Montezuma's Dinner" in 1876, ostensibly as a review of Hubert Howe Bancroft's Native Races of the Pacific States (1876:263-308), his thesis countered a tradition which saw the Aztecs as an advanced civilization. Morgan, of course, was quite critical of such claims and of the Spaniards who advanced them. Recently writers have taken Morgan to task for his interpretation. Although Morgan's antipathy for the Aztecs is generally seen in the context of his theory of social evolution, one factor which has been overlooked is the possible influence of his ethnologist friend, Henry Rowe Schoolcraft. During the 1840s Morgan was often in close contact with Schoolcraft and may have imbibed some of the latter's views on the subject of Aztec civilization. While this is of course difficult to prove, there is nevertheless a rather close parallel between Morgan's denigration of the Aztec civilization as expressed in "Montezuma's Dinner" and Schoolcraft's views as presented in his Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers (1851:160-161).

Nothing is more manifest, on reading the "Conquest of Mexico" by De Solis, than that the character and attainments of the ancient Mexicans are exalted far above the reality, to enhance the fame of Cortez, and give an air of splendor to the conquest. Superior as the Aztecs and some other tribes certainly were,

in many things, to the most advanced to the North American tribes, they resemble the latter greatly, in their personal features, and mental traits, and in several of their arts. . . . I have thought, on reading this work, that there is room for a literary essay, with something like this title: "Strictures on the Hyperbolical Accounts of the Ancient Mexicans given by the Spanish Historians," deduced from a comparison of the condition of those tribes with the Indians at the period of its settlement.

Morgan, Lewis Henry.

1876 "Montezuma's Dinner," The North American Review, 122 (April, 1876):263-308.

Schoolcraft, Henry Rowe.

1851 Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers (Philadelphia, 1851).

BIBLIOGRAPHICA ARCANA

I. A BIBLIOGRAPHY FOR THE HISTORY OF ANTHROPOLOGY

A certain maturity is reached in any field when it can boast its own published bibliography. The growing interest in the history of anthropology has prompted such a publication. While HAN has not so far reviewed works in the field, the publication of Robert B. Kemper and John F. S. Phinney's The History of Anthropology: A Research Bibliography (Garland Publishing, Inc., New York, 1977. \$22.00) calls for more than a mere mention as a recent work by a subscriber. Citing a total of 2,439 works culled from standard texts and from 45 journals, Kemper and Phinney divide their bibliography into five sections: "general sources," "background," "modern anthropology," "related social sciences," and "bibliographical sources." Although press limitations constrained the authors from including all 5,000 items originally collected, the bibliography, which contains an index of authors cited, is a useful basic reference. Inevitably, there are some important omissions, and unfortunately some references are included that have little value for the history of anthropology. If there is interest among our subscribers, HAN could periodically publish contributed bibliographical material that would help fill the omissions and prove useful in providing for an expanded bibliography at a future date. (R.B.)

II. RECENT DOCTORAL DISSERTATIONS

"Maurice Leenhardt: Ethnologist and Missionary: A Study in Participation"

James Clifford
Harvard University, 1977
(History)

This biographical study introduces the life and work of Maurice Leenhardt, an influential French scholar, author and teacher during the 1930s and 40s, to an English-speaking audience. Although Leenhardt's impact on present trends in the social sciences has been relatively small, his ethnological theories--and more importantly, his ethnological acts--anticipated more than one currently fashionable school.

From 1902 to 1926 Leenhardt lived on the island of New Caledonia, where he and his wife were the first European Protestant missionaries. From 1926 to his death in 1954 he was a professional ethnologist, teaching and writing in Paris. His principal post was the chair in the history of primitive religions at the École Pratique des Hautes Études, where his predecessor was Marcel Mauss and his successor was Claude Lévi-Strauss. The length and intensity of his field experience marked him as exceptional in his scholarly milieu; among missionaries he was equally exceptional for the subtlety and rigor of his grasp of the relationships uniting and separating archaic and modern religions.

In addition to narrating the important events of Leenhardt's life, the dissertation attempts to evoke the variety of different contexts in which he was active, and to analyze his major contributions to ethnology, esthetics, translation theory, and missionology. Stressing the ambiguities of a work of liberal reformism within an exploitative colonial situation, the dissertation shows how Leenhardt's activities strained against practical and ideological constraints characteristic of the imperial context before 1950. Leenhardt's example contributes to our understanding of a significant colonial role--that of the "pro-native" or indigénophile.

In Leenhardt's ethnographic practice, the element of participation received more than usual emphasis--an attitude which, in situations of intercultural conflict, results in a more fully dialectical anthropology, a scientific production of increased, not diminished objectivity. Contrasting his phenomenological perspective with more familiar points of view--notably those of Malinowski and Lévi-Strauss--the dissertation highlights Leenhardt's ethnological approach to the study of religion and myth. Leenhardt's ethnological theories of the person, which try to balance openness and plenitude against wholeness and completion, help to illuminate his own multi-relational, involved, life experience. His lifelong struggle with the exclusivities of the European self suggest the need to define personality through relationship and participation.

Although drawing on the standard secondary literature in the history and ethnography of New Caledonia, and on relevant general ethnology, the thesis is based primarily on Leenhardt's unpublished manuscripts and correspondence, which are in the hands of his children and students, as well as on mission and governmental archives, and interviews with surviving colleagues and family. It draws heavily on his extensive publications, the most important of which, Do Kamo: Person and Myth in the Melanesian World, will be published in translation in 1978 by the University of Chicago Press.

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"The Social Origins of Academic Sociology: Durkheim"

Brian James Turner
Columbia, 1977
(Anthropology)

This study analyzes the birth of Durkheimian sociology and its promotion into the French University system from 1879 to 1905. The theoretical and institutional progress of Durkheim's sociology is examined in relation to a wide spectrum of social contexts--from national social conditions to specific institutions and their key personalities. Within these contexts we can see why sociology was recognized as an academic science when it was, and why it was Durkheimian sociology alone that was introduced into the French University system.

Durkheim's sociology is analyzed as it fit into the social problematics perceived by the dominant republican political forces. He and his sociology met the needs of the middle-class liberals who were in political command, particularly those in the educational institutions. Durkheim committed his sociology in the republicans' political confrontations on two major fronts--against the previously dominant forces of the Right, and against the emerging challenge on the Left. Beyond this dual ideological combat, Durkheim's sociology was directly useful--and used--for the moderate republican's positive reform program.

As a sequence of determined events at a particular stage of French economic, social, and political evolution, the emergence of sociology can be seen as a necessary component of that broader social evolution. Like the rise of the labor movement, the development of mass education, and the beginnings of the welfare State, academic sociology can be understood as a normal product of the evolution of industrial society.

III. RECENT WORK BY SUBSCRIBERS

(Inclusion depends primarily on our being notified by the author. Please send full citation, or preferably an offprint.)

Banton, Michael, The Idea of Race (London, 1977).

- Darnell, Regna, "Hallowell's 'Bear Ceremonialism' and the Emergence of Boasian Anthropology," Ethos 5 (1977):13-30.
- Dexter, Ralph W., "Contributions of Cincinnati-Area Physicians to Ohio Archeology in the 19th Century," The Ohio State Medical Journal 73 (1977):409-411.
- Dwyer-Shick, Susan, The Study and Teaching of Anthropology: An Annotated Bibliography, Anthropology Curriculum Project Publication No. 76-1 (Athens: University of Georgia).
- Dwyer-Shick, S. and W. Bailey, "The Development of the Academic Study and Teaching of Anthropology," Anthropology & Education Quarterly 8 (1977):1-7.
- Erickson, Paul, "Phrenology and Physical Anthropology: The George Combe Connection," Current Anthropology 18 (1977):92-93.
- Speth, W. W., "Carl Ortwin Sauer on Destructive Exploitation," Biological Conservation 11 (1977):145-160.

IV. SUGGESTED BY OUR READERS

- Broberg, Gunnar, Homo Sapiens L.: Studier i Carl von Linnés naturuppfattning och människolära (Sweden: Borgströms Tryckeri AB, 1975) (contains summary in English, pp. 287-293)
- Connolly, John, "Archeology in Nova Scotia and New Brunswick between 1863 and 1914 and its Relationship to the Development of North American Archeology," Man in the Northeast 13 (1977):3-34.
- Garbarino, M. S., Sociocultural Theory in Anthropology: A Short History (Boston: Holt, Rinehart and Winston, 1977).
- Hirschberg, Walter, "Die 'Wiener Arbeitsgemeinschaft für afrikanische Kulturgeschichte' (WAKAK) in den Jahren 1930-1932 (Ein Beitrag zu den Anfängen der Ethnohistorie in Wien)," Wiener Ethnohistorische Blätter Heft 13 (1977):3-41.
(Reminiscences and documents; disagreements with the Kulturkreislehre; some interesting quotations on the differences in terminology for fields and subfields of Völkerkunde)
- Piggott, Stuart, Ruins in a Landscape: Essays in Antiquarianism (Edinburgh University Press, 1976).

RESEARCH IN PROGRESS

William R. Chapman is completing a doctoral dissertation under Wendy James, Institute of Social Anthropology, Oxford, on "The Ethnological Museum and British Anthropology with special reference to the Pitt Rivers Museum, 1852-1900."

Ira Jacknis, in addition to his work as doctoral candidate in anthropology at the University of Chicago, is carrying on research on the role of museums in American anthropology.

Walter Jackson, doctoral candidate in history at Harvard University, is working on "Social Science and Black Americans: An Intellectual History, 1900-1945." The dissertation will focus particularly on the work of Melville Herskovits and the Carnegie project headed by Gunnar Myrdal.

Mary E. Janzen, doctoral candidate in history at the University of Chicago, is working on "The Sources and Influence of the Anthropological Thought of Johann Friedrich Blumenbach (1752-1840)" under the supervision of Donald Lach. Working mainly from published materials available in the United States, the dissertation will attempt a comparative analysis of three editions of Blumenbach's major anthropological treatise, *De Generis Humani Varietate Nativa*. (The Blumenbach manuscripts at Göttingen are being studied by Dr. L. Karolyi of the Göttingen anthropology faculty.)

Woodruff D. Smith, Associate Professor of History at the University of Texas, San Antonio, is working on the role played by political ideology in stimulating changes in German social science in the late 19th century, with emphasis on the connections between anthropology and politics in the context of German colonialism.

William Speth is preparing a paper titled "Berkeley Geography, 1923-43," depicting the development of Carl Sauer's environmentally-oriented culture-history in the institutional setting of the University of California.

GLEANINGS FROM ACADEMIC GATHERINGS

American Anthropological Association--Ray Fogelson reports that at the Houston meetings, November 29 to December 3, 1977, there was a symposium devoted to "Andean Research Three Decades after the Viru Valley Project." Papers included Junius B. Bird, "The Humanistic Aspects of Fieldwork in the 1946 Viru Valley Project"; Richard P. Schaedel, "The Evolution of Technique and Design in the Archeology of the Andes, 1946-1977"; Thomas C. Greaves, "Andean Ethnological and Ethnohistorical Research Strategies, 1947-1977: A Review"; and Paul Doughty, "Thirty Years of Andean Ethnology: From the Pension Morris to Institute and Foundation." A scattering of other papers dealing with the history of anthropology were presented in various other sessions. Some of these include: Walter Goldschmidt, "Notes on the Self-Image of Anthropology"; Joseph R. Llobera, "The Concept of Forces of Production in Karl Marx"; Virginia Kerns, "Third Generation Research on the Black Carib"; Thomas Winner, "The Evolution of Some Fundamental Concepts Leading to a Semiotics of Culture"; James Boon, "Frazer/Malinowski and the Semiotic

Paradox"; Bertha Quintana, "The Gypsy Legacy of Walter F. Starkie"; Raymond Fogelson, "Notes on the History, Status and Prospects of Psychological Anthropology"; Margaret Mead, "Phases in the Development of Psychocultural Theory as Predictors of Future Research Directions"; George Spindler, "The Making of Psychological Anthropology"; M. G. Trend, "Heredity, Environment and the Fixity of Human Form: The Racial Thought of Franz Boas"; Patrick Fleuret, "Morgan's Social Process"; Mario D. Zamora, "A New Frontier: A Philippine Founder's Career, or is the Native Father Legitimate?"

American Society for Ethnohistory--At the Chicago meetings, Oct. 13-15, 1977, Lawrence Kelly (North Texas State University), gave a paper on "Pioneer Applied Anthropologists" and Charles Hudson (University of Georgia) gave one on "James Adair as Anthropologist."

International Congress on the History of Linguistics--The First International Congress . . . will be held in Ottawa, August 28-31, 1978. Sessions devoted to non-IndoEuropean traditions are planned. Those interested should write to E. F. K. Koerner, Department of Linguistics, University of Ottawa, Ontario, Canada, K1N 6N5.

International Congress for the History of Science--Ralph Dexter reports that at the Edinburgh Conference last August, the sessions on "History of the Sciences of Man" included a paper by Professor John Greene, University of Connecticut, on "The Beginnings of Archeology in the United States, 1780-1820" and one by J. P. Forrester (U.K.) on "The Early History of Psychoanalysis and Anthropology."

Northeastern Anthropological Association--At the Providence, R.I., meeting, March 24, 1977, there was Graebner Centennial Symposium organized by Jack Lucas, Central Connecticut State College, under the title "Cultural Historical Ethnology: Re-evaluation of Central European Contributions." Papers were given on various aspects of Graebner's work and influence by Paul Leser (University of Hartford); Karin Andriolo (S.U.N.Y., New Paltz); Michael Sozan (Slippery Rock State College); Irene Winner (Emmanuel College); Harold Fleming (Boston University); and Helmuth Fuchs (Royal Ontario Museum).